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The Masonic Craftsman

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of Freemasonry*

In This Issue: Is the Masonic Lodge Functioning to Capacity?

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EPILOGUE

When you've written your deeds on the ledger of life
And the stylus shall fall from your hand;
When your brief tasks are done and night shuts out
the sun,
And all that you've graven must stand,
Think you that in pride you shall pass up the screed
And open it wide for the Master to read?

When the last line is cut on the stone of your years,
And there's no new tomorrow to write;
When you can't make amends for the hurt to your
friends
Or blot out a blunder from sight,
Do you think you'll be proud to step forward to show
Your book of accomplishments written below?

Suppose that your book should be finished to-day,
What most would the ledger disclose?
Would the great Master find enough deeds that were
kind
To balance the sham and the pose?
God knows there are great deeds you are eager to
write—
But what if your record should end with to-night?

He shall know, and He looks on each pitiful smudge
Of our failure and blundering here;
But still, as he reads the great sum of our deeds,
The humblest of men need not fear,
If the Master shall find, as He looks his life through,
That he lived to his best and he tried to be true.

**NEW ENGLAND
MASONIC CRAFTSMAN**
PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

VOL. 26 JANUARY, 1931 No. 5

THE Again another year begins. Born in travail NEW such as this country, or for that matter the YEAR whole world, has not suffered since the days of the Great War, 1930 will be looked back upon with mixed feelings by most people.

And yet there should be no hesitancy about our program during the next twelve months, particularly here in America. This is a vast country, rich beyond computation; successful heretofore in a material way beyond the dreams of the fathers; surfeited with the evidence of its riches to the point where in 1929 it felt it could violate with impunity the rules of sound economics. Just now it is suffering from a rather bad case of economic indigestion, but with the lesson of the past to guide him the sensible man will proceed with caution but with high hope to newer heights.

One thing that may well be taken to heart is the fact that in a period of distress such as the whole world is now passing through comfort may be found in the spiritual side of life. Those Masons who have not been entirely absorbed in the material will have been saved some of the agonies of mind of their more selfish brethren.

If 1931 will see increase of interest in those ancient fundamentals of Freemasonry which gives the institution its peculiar claim upon mankind then indeed will the year stand out as a year of great promise.

A PRACTICAL SUGGESTION It is the custom in many church organizations to conduct what is known as an annual parish canvass.

The benefits to be derived from a personal call, from one of the men of a parish familiar with its affairs, on families whose interest may be lukewarm, or who from timidity, perhaps, are irregular in their attendance at services, or whose ideas of the actual working of the system are vague, are considerable, and will be obvious.

Information which can be secured and imparted in no other way is invaluable to the directing head of the organization. Mistakes may be corrected, injured feelings soothed, a more friendly and cordial atmosphere engendered and a wealth of goodwill created by such visits if undertaken in a tactful and earnest spirit.

Usually in a parish of say 300 families a group of forty can in several hours cover the field. It's not a big job when handled in this manner; it is also one of much interest. Many illuminating incidents arise, and oftentimes personal contacts leading to enduring friendships are made.

Why not an annual lodge membership canvass? Might not a group of interested members be brought together on one day to go forth, and with the spirit of Masonic affection visit members whose interest has

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perhaps waned, who may rarely, if ever, be seen at meetings, and who are literally "cold" to the lodge and to Freemasonry.

The suggestion is seriously offered to Masters as a plan worth trying. The man who has become a recluse and yet is not entirely dead to the vital interests of the Craft will often be found to be a friendly soul who will welcome such a visit if made in the proper spirit. His interest will be quickened; his troubles, if he has any, and who has not, may be learned of, and he as well as the lodge will benefit as a result.

We would like to have other opinions on this suggestion.

A GREAT LIBRARY Probably few members of the Craft realize what a wealth of Masonic literature lies dormant in Boston on the shelves of the library of the Grand Lodge of Massachusetts.

Professor Hugo Tatsch, a learned man, well skilled in the art of letters, has recently been commissioned to thoroughly examine into and report upon this material, and it is expected there will be many "finds" of a most valuable nature.

It would seem that much of this material might be made accessible to the Craft, for there is a vast amount of ignorance existing as to a great many matters with which men as Masons should be conversant, and on which the volumes in the great collection of Masonic bibliography will be distinctly enlightening.

APPRECIATION It is pleasing to be assured by many readers that our efforts in behalf of the Craft are appreciated. The illustrated account describing the two great Masonic charities at Charlton and Shrewsbury which appeared in the November CRAFTSMAN met with a very favorable reception. The kindly words of appreciation received are gratefully acknowledged. "Is this your work: this is good work."

Let the contributions for the support of these institutions flow in increasingly.

COLLECTIVISM IN NEW FORM The combined editorial utterances of the several editors represented in the monthly symposium which is appearing in the different publications are exciting comment of a favorable nature. It has always been an axiom that when a number of minds concentrate on a given problem the problem disappears. It is to be hoped much good will result from the forward step on the part of four editors of Masonic periodicals who are alive to Craft interests.

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Alfred H. Moorhouse, Editor and Publisher.

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MASONIC CRAFTSMAN

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Is The Lodge Functioning To Capacity?

A Monthly Symposium; by the editors of four Masonic periodicals

The Editors

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

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MILWAUKEE

IS THE MASONIC LODGE FUNCTIONING TO CAPACITY

*By ALFRED H. MOORHOUSE,
Editor Masonic Craftsman, Boston*

THE answer to this question unfortunately, must be NO! That is in the great majority of cases.

For a variety of reasons, which it would be difficult to enumerate in their entirety, a feeling of complacency has settled down on most of the lodges in this country. There seems to be a sense of satisfaction when a certain number of candidates have been "raised," a certain number of distinguished or near distinguished speakers secured to participate in unduly accentuated post-prandial exercises, and a certain standard of accuracy in the recitation of the ritual maintained. When these and other similar features are realized the functions of the lodge have seemed to be fully complied with—and the Masonic year considered a success.

These things, while admirable in themselves, do not by any means constitute the full and successful functioning of a lodge. Beyond and above them lies the deep and direct responsibility of the lodge—and that means each individual member of it—to see that the ideals of the institution are perpetuated in the daily life of each member, insofar as is practical, and consistent with his duty to his family, his country and himself.

When that happy day arrives, then it can truthfully be said Masonic lodges will function more nearly to capacity.

However, in the absence of any perceptible advancement toward the millennium there are some practical lodge matters that may be considered tending to bring nearer an ideal condition of lodge functioning.

To mention one: Charity is the greatest of Masonic virtues, and a greater amount of charity is sorely needed among lodges as such, as well as the individuals comprising them.

Cain's query: "Am I my brother's keeper" has had many copyists in this day and generation and all too often the selfishness or complete lack of sympathetic interest on the part of members in their fellows' affairs have bred a feeling of dissatisfaction and disappointment within the Craft.

This is not to say that any presumptuous policy is necessary. It is, however, part of the duty of every Mason, as it is also the duty of the Lodge, to have the affairs of each member very much at heart—to help, assist.

Consideration for others!—especially a brother Mason. What a change would come over the Craft if this condition could be realized. Instead of the petty jealousies, the self-seeking aspiration to place, or absorption in office, the critical cynicism of the man who is

always so sure of himself, the indifference to things outside his own immediate environment; these and other human weaknesses constitute a large part of the failure of Freemasonry today.

Preaching is rarely popular. A man is scarce ever a prophet in his own country. And yet it is of the essence of Masonic life that the lodge and the individual Mason give heed and consider his brother's needs in a spirit of true fraternal affection if the institution is to function anywhere near its fullest opportunity.

IS THE LODGE OF TODAY FUNCTIONING TO CAPACITY?

*By JAS. A. FETTERLY,
Editor Masonic Tidings, Milwaukee*

LOCALLY, the Masonic lodge in a community is Masonry as that community is concerned. This is as true regarding its own members as it is regarding the profane residents.

If that lodge, or its officers, after all are the lodge in the eyes of the public—act as leaders in civic and communal affairs; if they measure up to the pre-conceived idea of what Masonry stands for; if they hold the interest and support of their brethren and the respect and esteem of the general public; then the lodge over the destinies of which they preside may be said to be fulfilling its complete purpose and ultimate aim. For to do all this, the officers must be feeding the orphan, caring for the widow, giving "light" to the members and otherwise observing those duties incumbent upon them.

If, as is too often the case, the lodge is an inconsiderable factor in the life of the community; if its officers are disregarded in the neighborhood activities and but little honored by its residents; if its members are only casually interested and attend its meetings irregularly or not at all, then that lodge and its officers have and are falling woefully short of the duties, obligations and responsibilities imposed on them. We are frequently reminded, as Masons, that with honor comes responsibility. This is especially and particularly true of the officer of a Masonic lodge. Can it be conceived that the Master of such a lodge is promoting the general good of society, cultivating the social virtues or propagating knowledge of our mystic art? If he was doing any of these, his lodge would not be a dead lodge, materially and spiritually. The same is true, if in a lesser degree, of the other officers.

As a chain can be no stronger than its weakest link, so can Masonry in any Grand Jurisdiction be no stronger than the constituent lodges which give its Grand Lodge excuse for being. The dead level of the

whole number of lodges determines the grade of Masonry there practised and displayed.

The duty of every corps of lodge officers is to raise, if possible, the standard of their own lodge, thus improving the general level of the whole.

A QUESTION OF VITAL IMPORTANCE

By Jos. E. MORCOMBE
Editor *The Masonic World, San Francisco*

OUR topic for the month, to consideration of which we are invited by Bro. Fetterly, opens a wide field for profitable survey. Space limitations require an immediate entrance thereon, and without preface. To discover whether the average or typical Masonic lodge is functioning to capacity entails a preliminary inquiry as to the purpose of such body. If it is to be regarded as solely a meeting place for men of congenial tastes, with common interests and similar outlooks upon life, the answer desired is easy of finding and will be conclusive in its terms.

If we can allow for the Masonic lodge no further purpose or reason for its existence than as indicated above, a careful and extended club status is all that is required. Attention to routine, perfect rendition of ceremonies, the development of social activities, with a meeting of the calls for benevolence—these matters would cover the essentials of being. As statement of fact, a considerable proportion of Masonic bodies do no more, yet are not aware of any deficiencies, and are rated high for efficiency.

But if we are to take at face value the claims made by those having Craft authority, or others who assume to speak for the fraternity, we are aware of a great discrepancy between the assertions made as to Masonic purpose and proper work, and the actual results. There is a dwelling upon the ideal of human brotherhood, wide in its scope as the world of men, to a realization of which, or its approximation, all fraternal effort is said to be dedicated. We are told, *ad nauseam*, that Masonry constantly operates to the betterment of community and national life. An acceptance of such claims—and they must be accepted if Masonry is to justify its existence, will at once demonstrate that few, if any, of our Masonic lodges have even entered upon their real work, much less function to capacity.

The enunciation of great truths or claims of devotion to high ideals are not sufficient to convince a skeptical world of the value of any institution as a worthy and effective social agency. Masonry will be judged, not by the high-sounding words of flamboyant orators, but by the actual part taken in the world's work by the thousands of its lodges and the hundreds of thousands of its membership. There are some of us who believe that in a time of moral uncertainty and spiritual confusion the calm voice of Masonry should be heard, to aid mightily in bringing steadiness of vision and renewed confidence to a bewildered generation.

The Masonic lodges of America, if functioning to capacity, doing no more than even conservative leaders declare to be their appointed work, would be today engaged in the great tasks of achieving a social salvation, of which our brothers generally have now no conception.

The need is for such teachings as will stir the hearts of Masons and fix their wills upon claims of the higher duties, the greater responsibilities of their fraternal connection. Then might such teachings be transmuted into action, to the service of necessitous humanity. To such end we may dispense with something of the elaborate window-dressing, if so be that the stock in trade is bettered in quality, and its virtues be made manifest to the world.

PERFECTION IS NOT ATTAINABLE

By Wm. C. RAPP,
Editor *The Masonic Chronicler, Chicago, Ill.*

FUNCTIONING to capacity, like attaining perfection, is a splendid objective for which to strive, although technically it is impossible of achievement. No human idealistic institution founded upon altruistic principles, can ever function to its full capacity. The field of helpfulness to its members and usefulness to the world at large which beckons to Masonry is illimitable. It radiates like an ether wave and there is always something beyond which may profitably engage its beneficial attention. Nothing is so good that it cannot be better. These may be platitudes, but platitudes may still be verities. In this sense Masonry will never function to capacity.

Our subject, however, has to do with the Masonic lodge of today, rather than with Masonry in its generic scope. "Is the Masonic lodge of today functioning to capacity?" Philosophers teach us that all standards are relative, and if we attempt to compare the results achieved by lodges today with the accomplishments of the lodges of the days of our Masonic forefathers we have a more definite line to follow.

Shakespeare has left us a maxim, "The evil that men do lives after them; the good is oft interred with their bones." With this we cannot agree—rather the reverse is true. The human mind is exceedingly charitable as to the past, and we are inclined to minimize the evils of by-gone days and give our approbation to the brighter side of the picture. It is well that this is so, but we have scant patience with those who habitually glorify the "good old days" at the expense of the present.

We have an example in those who visualize the fraternalism of our forebears as Masonry pure and undefiled, and who profess to believe that the present age has not upheld the glory of the institution. A thoughtful study of the past and the present will convince the unbiased mind that, with all the shortcomings of the Masonry of today, it has made progress as the years went by—that we have indeed improved ourselves in Masonry, and that each generation has left a record of progress and a gain in good works.

But our question has to do with whether or not the Masonic lodge of today is functioning to capacity. It is not, for the capacity to do good cannot be circumscribed. The capacity of the Masonic lodge of today is a thousandfold greater than that of the lodge of two centuries ago. With every accession to membership our capacity increases. A machine may function to its capacity. Masonry is not a machine, but a principle of human conduct.

The Masonic lodge of today does not function to its capacity, and never will. Nevertheless, it is carrying on its idealistic work with greater efficiency than ever before. The mutations of time and the vicissitudes of life have their effect on every human institution or effort, and momentary retrogression is frequently an inspiration to greater advancement.

The fundamental principles of Masonry are eternal. We will continue to strive to bring its glorious opportunities to fruition.

COMMENT

On the previous month's subject: "Freemasonry's Present Day Problems:

MR. ALFRED H. MOORHOUSE, Editor

May I quote two paragraphs from your letter in the CRAFTSMAN.

"The problem of the institution is that of keeping its members in line and informed in the doctrine of Freemasonry."

"The problem of the individual Mason is to find the best means possible of practicing his early Masonic teachings. And the best advice that can be given to the perplexed member with all the confusing claims and counter claims pressing in upon him is expressed in the motto: FOLLOW REASON."

The institution is alive to its problem, which is the opposite to what the writers you allowed to express their ideas in the CRAFTSMAN with one exception, Mr. Wm. C. Rapp, Editor of *Masonic Chronicler, Chicago, Ill.* I am inclined to think that you have put your seal of disapprobation on the idea that Masonry needs making over to be saved.—G. E. B.

[No seal of disapprobation has been put on the idea of our editorial confreres. If their views are expressed differently it is because their observations have led them to believe differently.—A. H. M.]

* * *

MR. ALFRED H. MOORHOUSE, Editor

I am sending you a copy of a letter read at the placing of valuable Masonic mementos in Masonic apartments at Somerville belonging to Somerville Royal Arch Chapter, by one of the donors of the mementos: a pick and shovel and pictures of Prospect Hill Tower and The Old Powder House. The tools were found in excavating for the foundation of the Tower, were of English make and believed to have been used in making the American breastworks in the Revolutionary War.

The donors were Companions Ernest W. Danforth

and Fred E. Jones. The letter was written and read by Companion Jones in behalf of both.

The letter:

"It seems eminently fitting that these implements, a pick and shovel, should be placed in the keeping of Somerville Royal Arch Chapter.

"Masonry is exceedingly rich in history and tradition, tradition extending back into the dim distance when the glorious Temple was erected to the great Jehovah.

"Its history and usefulness will be extended into the future as long as intelligent and God-fearing men exist.

"Masonry, so old, ever renews its youth, by receiving within its portals vigorous lives, lives noble and true, lives given freely in service.

"These tools of humble service were employed in furthering the great cause of our Independence. They typify every great endeavor. To become perfected must be through faithful service.

"Sad it is, sometimes we fail, and in deep contrition attempt to undo the wrong. Let our great mother Masonry be our guide.

"She has a code of ethics, pure, sure and true; followed, leading in a pathway deviating neither to the right hand or the left; a pathway leading ever upward into the eternal light and the perfect day."

This letter is in such perfect keeping with the letter of Mr. W. C. Rapp's that the influence of both should repudiate the ambitious designs of all who would make Masonry a unit on any particular present-time subject. Considering the multiplicity of present-time needs, and the fact that Masonry could help but one as a unit, and further that every Mason is enrolled on one side or the other, it is a futile effort and must fail.

(Signed) — — —

* * *

Editor MASONIC CRAFTSMAN,

Dear Brother Moorhouse—When one of your editorial companions, in the interesting symposium which is being published monthly, intimates that Freemasonry, far from accepting its intended role, should be up and doing something, just what precisely does he mean? What would he have the Craft do? It is so easy to make vague intimations, but specific suggestions are preferable—and it must never be forgotten that Freemasonry has its own approved course, definitely fixed, and cannot be made over to suit the whims and vagaries of iconoclastic minds wrapped up in the affairs of the moment.

(Signed) — — —

GO SEARCH

*There is, somewhere within each mortal frame,
Yet often buried in the soil of growth
And over-run with weeds, whose tendrils drain
All nourishment, or suffocate or both.*

*A germ containing all that man should be
And all to what that he could e'er aspire
Of nobleness, of love, of charity,
Of godly worth and high ambition's fire.*

*But from that grave it cannot lift its head
Till all the worldly rubbish shall be moved;
Then shall the dews of heaven, on what seemed dead,
Awake such sleep; all fears are then disproved.*

*Thus constant striving should be man's estate,
To clear away all growth of foul debris;
Into this sacred chamber penetrate
And bring forth life and hope abundantly.*

EDWARD W. CRANNELL.

The Mason as a Citizen

Very rarely does it happen when a patriotic speech is made at a Masonic gathering, tending to enthuse and inspire an audience of master Masons, which does not somewhere refer to the master Mason's duties and responsibilities as a citizen, but it is somewhat unusual to learn how those duties of a craftsman as a citizen materially differ from those citizens who are not members of the Craft.

These words from the *Masonic Bulletin* have the appearance at least of being timely, for as a matter of fact, the duties do not differ; but there are grave reasons why the Mason should add the weight of Masonic membership, his loyalty, his obligations and his Masonic character, to his intent to be a good citizen of the country in which he lives.

In the charge to an entered apprentice in most jurisdictions these, or similar words, appear in the manual or monitor:

"In the state you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty and rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

All citizens will agree that to be "quiet and peaceable" is a duty. To be "true to your government" may have many interpretations; in a large sense it means "do not be a traitor." In the narrow sense it may mean "Don't fake your income tax!" No good citizen "Countenances disloyalty and rebellion" against a good government, yet such a revolution as our war of independence against the mother country was certainly considered at that time by British authorities as "disloyalty and rebellion."

To "patiently submit to legal authority" needs no interpretation; to "conform with cheerfulness" may mean a smiling willingness to abide by a particular statute or an equally smiling shouldering of the inconvenience of going to the polls on a stormy election day.

To most citizens, at times, comes the opportunity to break some law for private gain. We are very fond for making the statement that we are a "law abiding people" but, as a

matter of fact, "going to law about it" has been called "the great American pastime." In practically every suit at law, one side accuses the other side of not having acted in accordance with some law, made and provided. There are many acts which are with difficulty proved to be illegal, but which all may seem as immoral, if not immoral; it is these, perhaps, more than the infraction of the letter of the law, which the real Master Mason will avoid, if he lives his Masonry.

For instance! A master Mason possesses a valuable painting. He insures it for a thousand dollars. As he leaves his house to go to lodge the nail pulls out of the wall, the picture falls and the glass breaks, cutting the valuable canvas to ribbons. Being in a hurry, and there being nothing to do about it, the Mason leaves the wreck on the floor and goes to lodge. While he is away his house burns down.

A man might collect insurance on that canvas and still be a "good citizen" according to the law. But a good Mason would not collect it—even if the man who sold him the insurance and the men in the insurance company were not Masons. A real Mason will not wrong any man. Mason or not, out of the value of a penny, even when the letter of the law permits it.

In the charge to the master Mason, he hears "Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust—"

True, the vows and the trust here mentioned are those made within the lodge. But "virtue, honor, and reputation" a man possesses as a citizen, not as a Mason. The newly-ranked master Mason is told that all with which he faces, the world, unafraid, able to look any man in the eye, is concerned in his character as a member of the Ancient Craft.

It is a poor rule which does not work both ways. Per contra, then,

all his reputation as a master Mason, all the teachings of integrity and fidelity, all the magnificent examples of firmness and fortitude in trial and danger—even in the Valley

of the Shadow—which a man has been taught, as a master Mason, are concerned in supporting with dignity his character as a citizen of the land of this birth.

It is well understood in all Masonic lodges that politics are never to be discussed. This law, so well known and obeyed that it is not written in most grand lodge constitutions or lodge by-laws, comes down to us from the sixth of the old charges in which it is set forth that:

"No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion or nations or state policy . . . we . . . are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will. This charge has always been strictly enjoined and observed," etc.

In the lodge we meet upon the level and part upon the square. We are not Democrats, Republicans, Socialists, Progressives, but Masons.

Similarly, no lodge may take any political action; to do so would be to draw upon it the immediate censure of the grand master of the grand lodge.

But neither of these prohibitions means that Masons should not study political economy; even as a lodge of Masons they may listen to talks upon the science of government, which is, of course, a "political" matter if the word is used in its broad acceptation.

It is the duty of all citizens to be interested in the public schools of their city, towns, country, state. The prosperity and progress of this nation rest on education. So much is agreed. The Masonic citizen should be especially interested in education; his interest should mount higher than the non-Mason's, for the reason that Masonry's continued existence rests upon the kind and character of candidates who enter her West Gate.

Give the fraternity educated, intelligent, thoughtful men, and she will grow, prosper, continue to be a silent, static power for good in a noisy and dynamic world. Provide her only with ignorant, prejudiced, intolerant men for candidates, and in time she must become intolerant, prejudiced, ignorant.

A Freemasonry which is intolerant cannot live.

The welfare of the state depends upon the education of its youth. But

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MASONIC CRAFTSMAN

To keep peace;

To serve his country, state, county, and town when called to leadership;

To live so that his neighbors are happier for his living.

When the citizen becomes a Mason, he adds to these moral obligations his pledged word, his sacred honor, his character as it is seen naked of God, that he will do certain things, and refrain from doing certain things. Every one of these pledges involve not only his duty as a man, but as an American citizen.

Underlying all Masonic duties as a Masonic citizen are those which are meant when it is said to the newly-raised master Mason:

"You are now bound by duty, honor, and gratitude, to be faithful to your trust, to support the dignity of your character upon every occa-

sion, and to enforce by precept and example, obedience to the tenets of our order!"

The master Mason should be a better citizen than the non-Mason because he knows better, has been better taught, and has pledged his sacred honor."

Having pledged that sacred honor, is there not also a responsibility and a warning, because this question may be involved, "Am I my brother's keeper?"

To support it with the dignity of clean character may compel one to remember also the needs and safe guards of his brother, and like the writings of the Psalmist in the ancient book of the law, when in speaking of the statutes: we too, may learn with increasing value that, "in keeping of them there is great reward."—*What Cheer Trestleboard.*

The Uninterested Mason

It is not unreasonable to suppose that when a man of mature years and adult judgment pays one hundred dollars to be admitted into the Masonic institution he must be interested. When he transcribes his name on the dotted line at the bottom of a petition, knowing that he thereby loses upon his trail three investigators from the lodge who are supposed to examine closely into his character and standing, he must think that what he is applying for is worth the risk. When in the process of his induction he puts time and effort into learning long stretches of catechism, he must have been "sold" on the institution.

In few words and brief:

The duties of the citizen devolve upon the citizens by virtue of the "manifold blessings and comforts he enjoys" because he lives in the United States.

As a citizen, a man is expected:

To obey the law;

To uphold the Constitution and government;

To do his duty in jury service;

To go to the polls and vote;

To bear arms when called to the colors;

To pay his just share of taxes;

To take an intelligent interest in his government, his party and political economy.

To support the public schools;

To reverence and honor the flag;

and the brethren remiss in some duty that has not been fully appreciated by them? It is to be feared that perhaps the last-named conjecture may be the correct one.

The making of a new Mason is not a mere matter of receiving his application, launching a more or less perfunctory inquiry into his character and reputation, taking his money, conferring upon him what rites he has paid for, compelling him to commit to memory certain catechetical questions and answers, issuing to him a certificate of membership, and then turning him loose to find his own way into an understanding of Masonic philosophy and participation in Masonic privileges, benefits and fellowship. Some candidates are so minded that they will persevere of their own volition, but most of them require encouragement and assistance. They are on new and strange ground and must have constant, sympathetic guidance.

Mindful of their own ignorance and inexperience, they wait expectantly for true and trusty friends to take them by the hand and lead them into the fuller understanding. This is the duty collectively of the lodge and individually of the better informed brethren.

The primary interest which was so obviously possessed by the neophyte

must be kept alive and active. It is not enough that he hear the tenets of Masonry expounded a few times, its beauties revealed in ceremonial rites which perhaps do not fully impress themselves upon him in a few hearings, and the obligations which it lays upon him detailed without explanation and sufficient application. There is more in Masonry than can be grasped in a few brief periods of exposition. There is a lesson of life, a long sermon, in almost every phrase of our admirable ritual. Man's duty toward his Creator, the world at large, his neighbor and himself are adequately set forth in its terse and vivid ceremonials. But they are so concentrated and packed with truth, admonition and instruction that they cannot be separated, understood and assimilated without continued study and contemplation.

The instruction imparted to the candidate in the fundamental three degrees of Masonry has been carefully condensed into less than four hours of direct vocal exercise, but it covers a complete and all-inclusive philosophy. It is not to be expected that a candidate will be able to collate all this in his mind and successfully digest it after one or a dozen hearings. There is scarcely an emergency that can arise in human experience for which Masonic principles do not provide a solution and guide. The most complex developments of modern life are clearly and sanely unravelled and straightened out by the plain and simple articles of the Masonic philosophy.

One among the many of its major tenets, the well-known Golden Rule, "doing unto thy neighbor as you would in similar cases that he should do unto you," is a master key that will unlock any door of doubt and uncertainty. This and many other righteous injunctions laid upon the candidate form a complete system of intelligent exhortation and unequalled guide as to earthly morality and right living.

Here then is where the responsibility and duty of the lodge and its members come in. It is their province to lead the newly-made brother into profitable utilization of the light he has received. It is incumbent upon them, if they are to be worthy of the understanding given to them, to remind him of the excellent precepts he has heard, to explain their

meaning and indicate how they may be applied to the circumstances of daily living, to point out their implications and develop their hidden beauties. It is the privilege of the brethren to admonish, to reprimand and to encourage the initiate so that he may enter into the fullness of life of the sincere and devoted Mason. —*Masonic Chronicler*.

A Brief Story of Masonry

Freemasonry's oldest document is a piece of doggerel variously known as the Regius MS., or Regius Poem, or Halliwell MS., which has been dated by experts at 1390 A.D. It is a quaint bit of writing, built about a strange old legend of the Craft, and is of value to the historian because it offers some little picture of the customs of English Freemasons in its period, of what they believed about the origins of their art, and how ancient they deemed it to be. Other old manuscripts are in existence, one of them dated at 1450; others are from various later dates down to a few years after the founding in 1717 of the Mother Grand Lodge in London.

Masonry had existed, of course, prior to 1390, but what manner of thing it was we know only by surmise. However, it is reasonably certain that our brethren in the fourteenth century were using ceremonies inherited from many centuries before. During the time of the Caesars there were many organized groups of builders ("mason" means "builder"), called "collegia," and it is most probable that, like so many other similar organizations of the time, they employed various ceremonies of a religious or magical character. A number of the elements in the ritual we now use are undoubtedly of very ancient origin; perhaps those elements came down through the collegia to our medieval brethren, who passed them on to us.

During the Middle Ages all groups of workmen were organized in guilds, each with its own customs, set of officers, traditions, rules, and regulations; in some cases they held courts of their own, and otherwise performed certain functions later taken over by governmental agencies.

These lodges gradually fell into the practice of admitting into their membership a number of "gentlemen"

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They should follow up the instruction of the ritual with explanation, manifesting an interest in the initiate that will spur him on to continue the search for light and truth and prevent his going out a neglected and half-instructed pupil — that saddest of all failures—an uninterested Mason. —*Masonic Chronicler*.

January, 1931]

MASONIC CRAFTSMAN

unconnected with the trade, and called "accepted" Masons. By the beginning of the eighteenth century the membership in such old lodges as we have record of was about evenly divided between "operatives" and the "accepted."

In 1716 men from a few old lodges in or about London met for a conference to consider ways and means to strengthen the dwindling Craft. Out of their deliberations grew a proposal to set up a grand lodge, to serve as a "centre of union," and to have authority over the lodges. A grand lodge was organized in 1717, with Anthony Sayer as the first grand master. At first it exercised its sway over only London and Westminster, but more lodges were added to its list and it chartered new lodges, until its jurisdiction was ultimately extended to the whole of England. Under its leadership similar grand lodges were set up in Ireland and Scotland, and lodges — with subsequent grand lodges — in the Americas, on the Continent, and ultimately in all parts of the world.

A rival grand lodge was set up in London in 1751, and became a fruitful source of new lodges, many of the lodges in American Colonies deriving their charters from it. It came to be called the "Ancient" Grand Lodge, as distinguished from the "Modern," as was dubbed the grand lodge of 1717. In 1813 these two grand bodies were amalgamated under the name of the United Grand Lodge of England.

All the regular Freemasonry in America came from these two grand lodges, save for a few lodges chartered by the grand lodges of Scotland and Ireland. The Grand Lodge of New York was organized on a charter issued by the Ancient Grand Lodge of England (also sometimes called "Atholl Grand Lodge") in 1781.

Throughout all the changes incidental to this long evolution, from the operative lodge to the formation of the mother grand lodge, and on down to the present, certain fundamentals have remained unchanged. These are described as "Landmarks". They express the unique character of the Craft, with such attributes as distinguish it from all other associations. Among these fundamentals are such as these: no woman can be made a Mason; all

political, religious and racial controversies are excluded; commercial interests cannot be prosecuted in a lodge; the open Bible must be on the

altar, and all things must be done in the name of the Sublime Grand Architect of the Universe.

—*Bd. of Gen. Activities, N. Y.*

The British Craft in 1931

The start of a New Year finds the Craft under the United Grand Lodge of England in a vigorous and healthy condition. New lodges are being added every year, and they afford younger brethren opportunity to obtain that experience in lodge work which eventually leads to the ambition of all good Masons.

These new lodges are of all kinds; some of them class lodges, in the widest acceptance of that term; others of a comprehensive character where men of different traditions can meet together in perfect freedom.

London continues to contribute a very large share of the new lodges, and now represents nearly 25 per cent of all the lodges on the roll. The increase last year was 25, while the whole of the rest of England only added 52 new lodges, and if the present rate of growth continues London will soon have one-third of the lodges in England.

In some quarters this centralization is held to be a matter for regret, but it is impossible to check the growth of the metropolis or of Masonry there. The only difficulty in the way is the difficulty of obtaining suitable accommodation, as several well-known centres have recently closed their doors.

There are a number of lodges immediately adjoining London, such as those in Middlesex, parts of Hertfordshire, Essex, Kent and Surrey, which, though within the London sphere of Masonic influence, possess their own distinct characteristics and Provincial patriotism, of which they are justly proud.

So far as is at present known, the only outstanding Masonic function in prospect is the laying of the foundation-stone of the new Freemasons Hospital at Ravenscourt Park, London, W., which will probably take place this year, and which will be an indication that the greater portion of the amount needed for the construction of the Hospital has been subscribed. The number of cases received from the Provinces and from

Overseas in the present hospital of 46 beds at Fulham road disposes of the suggestion that the hospital is merely a London hospital. It is true that it is situated in London, but its doors are open to members of the Craft and their relatives from all parts of the world.

It might be thought by those who have read the report of the meeting of grand lodge on 3rd December, and the consequent correspondence on the question of the levy then proposed, that there was a danger of a split in the Craft on this question.

We are glad to think that nothing of the case is likely to occur. There is a difference of opinion on methods, but none on the principle that the Masonic Peace Memorial must be properly maintained when it is opened next year by the M.W. the Grand Master who will then see the fruition of his great project to commemorate those members of the Craft who fell in the war, and at the same time to afford a fitting headquarters and meeting-place for the members of the United Grand Lodge of England.

To quote the language of the King's Speech at the opening of Parliament, "Our relations with foreign powers continue to be friendly." 1930 has been remarkable for the recognition of four European grand lodges, the basic principles laid down in September, 1929, being carefully observed in each case; and there will be general rejoicing if 1931 should see the resumption of those relations with other grand lodges which were suspended in consequence of the war.

The first step towards that resumption must obviously come from those bodies which broke off diplomatic relations; but if what we have recently heard be well founded, and we shall be glad to think it is, that step is not likely to be long delayed. Whenever it is taken it will be welcomed in this country.

The charitable instincts of the brethren have been amply demon-

strated during last year, although in two cases the festivals of the institutions fell short of their needs, but the aggregate subscribed, despite the unfavourable business conditions, taxation, etc., was remarkably good, and 1931 is likely to prove that they are no less generous.

Lord Ampthill will this year complete 40 years of useful service as Provincial Grand Master of Bedfordshire, and no doubt the Province will delight to honor its very popular head, who makes a point of visiting all the lodges each year in an informal way and so knowing, and becoming known to, all the members.

So far as bicentenaries are concerned, 1731 is a blank, none of the lodges begun in that year having continued to the present. Five of the 1831 lodges will celebrate their centenary, two of them being overseas—405, Royal Philanthropic (Port of Spain, Trinidad), and 407 Union of Malta (Valletta, Malta). The others are 406, Northern Counties (Newcastle-on-Tyne), 408, Lodge of The Three Graces (Haworth, Yorks), and 409, Stortford (Bishop's Stortford, Herts). There are no less than 45 lodges founded in 1881 still on the roll.

It is sincerely to be hoped that the New Year will be free from the unedifying discussion of personalities and the internal affairs of Masonic organizations with which *The Freemason* has never concerned itself, and which is calculated to divert attention from the true aims and purposes of the Craft to less important issues.

The Craft is fortunate in having at its head a revered member of the Royal Family, whose interest in its welfare is close and continuous, while the executive control remains in the safe hands of such tried and trusted brethren as Lord Ampthill, Lord Cornwallis, Sir Alfred Robbins and Sir Colville Smith. The notable example given by these leaders, and by the Provincial Grand Masters in their own localities, is something for the individual members of every lodge to copy. Stress is always laid at the consecration of a new lodge on the necessity for brethren practising out of the lodge the excellent tenets and principles which they are taught within it. May this admonition ever be kept before the lodges and their members!—*The Freemason, London.*

A Grand Master Warns

The Most Worshipful Grand Master of New York State, threw a bomb into the camps of the Eastern Stars and DeMolays in an address before the Grand Lodge of New York, May 6. We reprint his words:

"Grand Lodge recognizes only four organizations as Masonic; namely, the grand chapter of Royal Arch Masons, the grand council of Royal and Select Masters, the grand commandery of Knights Templar, and the ancient and accepted Scottish Rite, Northern and Southern Jurisdictions.

"These organizations are of long standing, and are permanently attached to our Masonry. They include in their memberships many of our best beloved brethren, and have been conspicuous in their charitable and benevolent activities.

"We trust that the attachment of these associate bodies does not detract from their interest in symbolic Masonry. So long as this is symbolic Masonry, it is helped rather than harmed. We rely upon the loyalty of the brethren to see that this condition prevails.

"Besides these recognized bodies, there is a large number of organizations claiming connection with Masonry. With most of them the claim is based upon the fact that membership therein is predicated upon membership in our fraternity or on blood or family relationship to our members. These organizations are, in common parlance, almost too numerous to mention, and an enumeration of them would probably be incomplete another year, for like mushrooms, they spring up overnight.

"They may be divided into two classes: First, those who require that their members shall be Masons; second, those whose members are both Masons and non-Masons, and those who have no Masons in their membership.

"The former class includes a large majority of these unrecognized organizations. Being composed entirely of Masons, the public who do not belong to our fraternity naturally look upon them as part of our general Masonic organizations, and indeed many of our own fraternity so consider them. The conduct of some of them at times is not creditable to Masonry. Not being recog-

nized as Masonic by our Craft, they are, as organizations, beyond the control of grand lodge, and are a law unto themselves. While this is true, nevertheless, grand lodge does have control over the individuals who compose these memberships.

"I do not question the good intentions of our brethren who join them; they do not harbor any thought of disloyalty to Masonry; but membership in these organizations necessarily divides their allegiance, their time, and their resources.

"The organizations belonging to the second class are divided into those who admit Masons into their membership and those who do not. To the former belong the Order of the Eastern Star and to the latter the Order of DeMolay.

"It will be noted that those who compose the memberships of these two organizations (exclusive of Masons who are permitted to join the Eastern Star) are not eligible to membership in Masonry. They comprise women and boys or young men under age. The Landmarks prohibit their entry into Masonry, yet each class claims a connection with Masonry, the Eastern Star because of the fact that Masons are members of it. The Order of DeMolay claims a connecting link with Masonry through the fact that chapters thereof must be sponsored by Masons either in an organized capacity, or through some particular group of individual Masons.

"To my mind these groups, composed of persons who are prohibited from becoming Masons, present the most serious problems. Unlike the organizations containing Masons, grand lodge has no control over their individual members. Their relation to Masonry can be regulated only by our attitude toward them. Because of this I have insisted that the Order of DeMolay should not be in any way recognized as a Masonic organization. I have similar convictions concerning the Eastern Star.

"I have no opposition to either of these bodies as long as they operate independently and without attempting to attach themselves to Masonry or to become so considered in the popular mind.

"I was convinced early in the administration of my office that De-

Molay was rapidly becoming considered as Masonic. It was frequently referred to as the Junior Masonic Order of Masons and other like terms. I found that many of our own brethren seemed to look upon the order as part of Masonry. It was for these reasons, and because the members thereof are ineligible for membership in Masonry, that I took the stand I did against countenancing any such connections, and not because of any hostility to the order itself, or the work that it is doing for boys.

"From reports received, I am encouraged to believe that the lodges and members of our fraternity are coming to my own viewpoint.

"In my judgment the existence of these organizations, composed wholly or partly of Masons, and some of them with no Masons as members, weakens Craft Masonry, and that, if we are to preserve Masonry in its purity, integrity, and supremacy, serious consideration must be given to them.

"I therefore recommend that the grand master be authorized and directed to appoint a committee to make careful investigation of the matter and to give serious consideration thereto, including the question as to whether or not our members should be prohibited from membership in these other bodies, or any of them, and that such committee be directed to report to the next communication of the grand lodge."

Plain Talk

In the "good old times," not so long ago at that, it was accounted as sacrilege for one to even whisper above the breath in criticism or condemnation of Masons, their practices and their shortcomings. The public was supposed to believe that every Lodge was the gathering place of those near to saintliness and that every Mason had sprouting wings. Not a speaker but distributed halos to his fellows. Every writer on the Masonic press was sure that the fraternal pathway ran without break or turning-out place straight to the kingdom of heaven.

But nowadays a habit of more critical thought and of plainer speech has stirred the atmosphere of our Lodges. A sometimes unpalatable truth is heard from the lips of informed brethren, and is set forth in unmistakable phrase in fraternal

publications. Even in grand lodge, or in the documents of its proceedings, one finds evidence that Masons are very frequently subject to the faults and follies of men in general. This is all to the good, as being likely to keep down an overweening conceit, to disturb hypocrisy and to bring us all to a decent humility of mind.

To give our readers some notion of what is being said to Masons by those who can use strong English we bring together two recent outbursts. The first is from the report on correspondence to the Grand Lodge of Iowa. It is the product of Past Grand Master Louis Block, who can upon just occasion dip his pen into vitriol. He writes of the fools who would make travesty of that which is of solemn significance, as follows:

"There are those who sit upon the sidelines in the Third Degree, and are sure to simper, smirk, and snicker at the stroke of the setting maul, apparently wholly unable either to grasp or appreciate the solemn significance of the tragedy that is being presented. These members (we dare not call them Masons) would seem to prefer making 'whoopee' to making Masons. These are the fellows who would engraft upon our ancient and honorable order those 'side degrees' which are to Masonry what the idiocy of jazz is to music. These freaks would have the world believe that these fantastic frivolities into which they throw every bit of soul that they can scrape up, is after all the real 'Masonry.' If they cannot hammer some horseplay into the degree work, then they try to get the lodge to endorse side degrees that are nothing but horse-play. The more they can make Masonic work look like the antics of the 'Sons and Daughters of I Will Arise' the better they seem to like it. The 'knife and fork Masons' throng their ranks and a lodge session to be a supreme success should be a case of 'giggle, gabble, gobble and git.'"

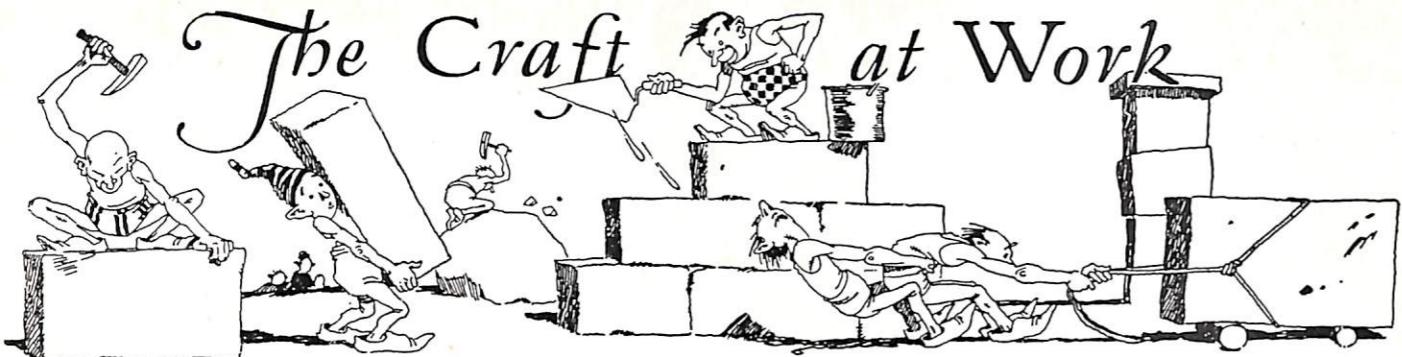
Next, as an example of emphasis, we quote from the "Editor's Easy Chair" department of the *Square and Compass*, of Denver. Brother Valentine, who is withal a most lovable fellow, is carried away at times by the sins and shortcomings of his brethren to words such as the old prophets favored when lambasting the careless ones in Israel. Listen to him pan the sinners:

"Happiness consists in a con-

tented frame of mind. I confess to experiencing a contented 'editorial' frame of mind, and consequently—by all the rules—should be happy. One of the greatest pleasures that can come to a journalistic turn of mind, is to get one's readers thoroughly incensed, and to the pitch where they entirely disagree with everything one has said, and the manner in which it is said, and from every point of the compass come conflicting and exasperated criticism. In fact, just now, I am having more fun than a boy killing snakes.

"Has it ever occurred to you that Tom Paine and Bob Ingersoll did more to bring about the practice of true Christian religion than half of the preachers who lived in their generation? Brann, the Iconoclast, had more effect in stirring men up from their self-satisfied complacency than all the reformers of his age. Now, I don't pose as a Paine, an Ingersoll, or a Brann, and in reality I'm the mildest-mannered chap that ever cut a throat or scuttled a ship, but I am willing to expend the entire arsenal at my command of billingsgate, 'cuss words,' scorn, and ridicule, if I can only stir you up from your damned (there, it slipped out again) self-satisfied, complaisant, smug, psalm-singing, hypocritical, Pharisaical, 'holier-than-thou,' conception of yourselves as Masons. God Almighty demands more of us because we are Masons and 'have seen the light.' Instead of measuring up to his standard as Masons, we are too frequently perfectly contented to fold our hands and form a mutual admiration society, and expect the world to fall down and worship us. Why, if I could buy the entire Masonic Fraternity at their actual worth—measured by the real practice of Masonic virtues, and sell them for their own opinion of their wonderful display of charity, brotherly love, and toleration. I'd become a Croesus. John D. wouldn't be a grease spot on a tin plate to me!"

After reading these excerpts, all that is required is that you nod your head in the direction of Brothers Jones and Smith and Brown, with the mental note that these blasts are fitting and apply to their cases. As for yourself, go presently to the housetop and thank God that you are not as such unrighteous crew.



JANUARY ANNIVERSARIES

Isaiah Thomas, Revolutionary patriot, printer and publisher, was born at Boston, Mass., January 19, 1749. He served three terms as grand master of Massachusetts.

Gen. Henry Lee, Governor of Virginia (1791-94), who in eulogizing George Washington before both houses of Congress, referred to him as "first in war, first in peace, and first in the hearts of his countrymen," was born at "Leesylvania," Prince William County, Va., January 29, 1756, and was a member of Hiram Lodge No. 59, Westmoreland County, Va.

William Palfrey, grand secretary of the Grand Lodge of Massachusetts, became a member of St. Andrew's Lodge, Boston, January 26, 1761.

Rev. John Prince, clergyman and inventor, became a member of Massachusetts Lodge, Boston, January 11, 1779.

Simeon Thayer, an officer of the famous "Rhode Island Line" during the American Revolution, was made a member of St. John's Lodge, Providence, R. I., January 22, 1779.

Stephen Girard, American philanthropist, who established and endowed Girard College, Philadelphia, Pa., was made a Mason in Union Blue Lodge No. 8, Charleston, S. C., January 28, 1788.

Capt. Robert King, Jr., who served in the War of 1812, and was later lieutenant colonel of Pennsylvania Militia, was born in Lancaster County, Pa., January 2, 1789. He was a member of Amicable Lodge No. 25, Baltimore, Md., and had the distinction of being a Mason for 61 years.

James Mitchell Varnum, noted statesman and orator, who in 1774 organized the "Kentish Guards" in East Greenwich, R. I., becoming its first commanding officer; and who was later a delegate to the Continental Congress from that state, died at Marietta, Ohio, January 10, 1789. He delivered the St. John's Day address in St. John's Lodge, Providence, R. I., in 1778 and 1782.

Major Waterman Baldwin, who served in the American Revolution, became a Mason in Lodge No. 61, Wilkes-Barre, Pa., January 15, 1796.

Capt. Meriwether Lewis of the Lewis

and Clark Expedition, who was first Governor of Louisiana Territory, was passed and raised in Door to Virtue Lodge No. 44, Albemarle County, Va., January 29, 1797.

Gen. John Glover, who commanded the "Marine Regiment" that transported General Washington's army across the Delaware in 1777 before the Battle of Trenton, died at Marblehead, Mass., January 30, 1797. As a Mason he visited St. John's Lodge at Providence, R. I.

Major John C. Ten Broeck, who served in the American Revolution, represented Hudson Chapter, R. A. M., at the formation of the Grand Chapter of New York, January 14, 1798.

Dr. Isaac Auld, third grand commander of the Southern Supreme Council (1822-26), received the thirty-third degree on January 10, 1802.

Gen. George Hume Steuart, who served in the War of 1812, was made a member of Cassia Lodge No. 45, Baltimore, Md., January 10, 1912.

George Miles Chilcott, member of Congress from Colorado Territory, and later U. S. Senator from that state, was born near Cassville, Huntingdon County, Pa., January 2, 1828, and was a member of Pueblo (Colo.) Commandery No. 3 K. T.

Gen. Samuel Houston, Governor of Tennessee (1827-29) and Governor of Texas (1859-61), demitted from Cumberland Lodge No. 8, Nashville, Tenn., January 20, 1831, and a few years later affiliated with Holland Lodge No. 1, Houston, Texas.

Arthur MacArthur, twenty-third grand master of the Knights Templar, U. S. A., was knighted in Apollo Commandery No. 15, Troy, N. Y., January 9, 1880.

Charles Edward Rosenbaum, lieutenant grand commander of the Southern Supreme Council, and dean of that body, was born at St. Louis, Mo., January 1, 1855, and received the Entered Apprentice degree in Magnolia Lodge No. 60, Little Rock, Ark., in January, 1872.

Milton Sills, motion picture star, first vice-president and charter member of the 233 Club at Hollywood, Cal., was born in Chicago, Ill., January 12, 1882, and was a member of Pacific Lodge No. 233, New York, N. Y., until his death.

Schuyler Colfax, seventeenth Vice-President of the United States, who was initiated in Lebanon Lodge No. 7, Washington, D. C., died at Mankato, Minn., January 13, 1885.

William Jennings Bryan, statesman

ary 14, 1857, and on January 10, 1858, became master of the lodge.

General Albert Pike was elected grand commander of the Supreme Council, Southern Jurisdiction, January 22, 1859, serving for 32 years.

Louis F. Hart, Governor of Washington for three terms, was born at High Point, Mo., January 4, 1862, and was a member of Fern Hill Lodge No. 80 and Afifi Shrine Temple, both bodies of Tacoma, Wash.

William Blackstone Hubbard, fifth grand master of Knights Templar, U. S. A., a position he held for five terms, and grand master of Ohio (1850-53), died at Columbus, January 5, 1866.

Dr. Francis C. Higgins, founder of the New York Numismatic Club and its president for three years, was born at Philadelphia, Pa., January 7, 1867, and was a thirty-third degree member of the Northern Masonic Jurisdiction.

Gen. Lovell H. Rousseau, who served in the Mexican and Civil Wars, and was a member of Congress from Kentucky, died at New Orleans, La., January 7, 1869, and was buried Masonically, the ceremonies being conducted by Past Grand Master Todd.

Capt. Mordecai Myers, grand master of the Grand Lodge of New York (1852-56), died January 20, 1871, and was buried with Masonic honors.

Reuben H. Lloyd, eighteenth grand master of Knights Templar, U. S. A. 1898-1901, was knighted in California Commandery No. 1, at San Francisco, in January, 1874.

John W. Harrel, former U. S. Senator from Oklahoma, was born near Morgantown, Ky., January 24, 1872, and is a member of India Shrine Temple, Oklahoma City, Okla.

and orator, was initiated in Lincoln (Neb.) Lodge No. 19, January 28, 1902.

Henry Bates Stoddard, nineteenth grand master of the Knights Templars, S. A., received the thirty-third degree at Galveston, Tex., January 17, 1920.

Earl Douglas Haig, British Field Marshal and senior grand deacon for Scotland, died at London, Eng., January 29, 1928.

Harry M. Daugherty, Attorney General under President Harding, and member of Lafayette Lodge No. 19, Washington, D. C., was born at Washington Court House, Ohio, January 26, 1860.

George William Vallery, twenty-seventh grand master of Knights Templar, U. S. A., and Potentate of El Jebel Shrine Temple, Denver, Colo., in 1903, was born at Plattsburgh, Neb., January 24, 1861, and received the thirty-second degree at Denver, January 18, 1894.

Frank O. Lowden, former Governor of Illinois, was born at Sunrise City, Minn., January 26, 1861, and is a 33rd degree member of the Northern Masonic Jurisdiction.

William L. Sharp, twenty-eighth and present grand master of Knights Templar, U. S. A., was born at Princeton, Ill., January 19, 1862.

William W. Atterbury, president of the Pennsylvania Railroad, was born at New Albany, Ind., January 31, 1866, and is a member of Colonial Lodge No. 631, Philadelphia, Pa.

Ephraim F. Morgan, former Governor of West Virginia, is claimed as a member by both Osiris and Nemesis Shrine Temples of that state. He was born January 16, 1869, in Marion County, W. Va.

John W. Harrel, former U. S. Senator from Oklahoma, was born near Morgantown, Ky., January 24, 1872, and is a member of India Shrine Temple, Oklahoma City, Okla.

in this part of the country, that is about what he naturally would say. He may have had his fingers crossed when he said it, for the Cardinal is far from being a dull fellow, and the humor of the remark must have appealed to him, as well as to anyone else. He and his

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priests know Catholic men pretty well, and in this statement he must have realized that he was taking in a good deal of territory.

All sects, denominations and varieties of religious belief can justly claim to number among their communicants some very excellent people. The Roman Catholics have their share of them—conscientious, noble persons—and they may be looked upon very justly as of great influence for good. But Roman Catholicism has under its domination and protection a rather larger proportion of the vicious and depraved than any other prominent denomination. Official statistics show them abnormally numerous in some of our state prisons and other reformatory institutions. Immigration has brought to this country a great horde of undesirables, a large proportion of whom owe allegiance to the Roman Catholic church. A great many of them become so active here that they are in almost constant conflict with the police and other law-enforcing officers—local, state and federal. It is a strange coincidence that so many of them are staunchly adherent to the papal church. They bootleg liquor, they racketeer, they are gunmen, hold-up men, hi-jackers, gamblers, speak-easy proprietors and workers, burglars and panderers, and, while they are not all Catholics, most of them are. It was formerly the custom when a wealthy gangster met the expected fate of his kind by being "put on the spot" and slain by unknown persons—for these slayers usually are not caught and brought to justice—to hold elaborate funeral services in some fashionable church, with two or three priests officiating, thousands of dollars expended in costly casket, flowers, music, etc., and with many of our leading politicians, officials and judges in attendance. These shameless exhibitions were discontinued only when public ridicule and reprobation became so great that even the "holy church" took notice and ordered such demonstrations discontinued. It is very rarely that the sudden demise of a gangster of any degree has been followed by a demand for the serv-

ices of a clergyman of any other faith.

In view of these facts it is easily conceivable that Cardinal Mundelein must have chuckled to himself when he held up Catholic men as the best moral example of to-day. There are hundreds of Catholic laymen worthy of the distinction, as we all know, but there is also a sizable proportion of them who can be classified only as undesirables, criminals and potential candidates for state's prison and the electric chair.—*W. C. Rapp, in the Masonic Chronicler, (Chicago).*

DEDICATION OF THE MASONIC TEMPLE AT ST. JOHN, N. B.

Hundreds of brethren gathered from other parts of New Brunswick, and elsewhere, on the 24th ult. to witness the dedication of their third temple and grand lodge offices, built again to replace the loss caused by the disastrous fire of last year. The ceremony was conducted by M. W. Bro. S. M. Wetmore, G. M., and amongst the dignitaries present was M. W. Bro. J. A. Rowland, 33°, P. G. M. of the Grand Lodge of Canada, in Ontario, who was the chief speaker at the banquet.

Congratulations were extended by His Worship W. W. White, M. L. A., Mayor of St. John, and by other important guests, who included M. W. Bros. Hon. J. G. Forbes and LeB. Wilson of St. John, J. Vroom of St. Stephen, J. F. Edgett of Moncton, and R. W. Bros. C. A. Alexander of Campbellton and H. B. Irving of Moncton

The erection was financed by a holding company for the five lodges in the city, the directorate being composed of three representatives each from Albion, St John's, Hibernia, Union and New Brunswick Lodges. The restoration has included a fourth story and basement, with elevator service, and the whole is as nearly fireproof as it could be made. The entrance has been changed from the west, facing Trinity Church, to the south on Germain Street, and the ground floor has four stores. The vestibule floor has a Masonic design in

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January, 1931]

tiles, and the entrance is of oak and bronze. The stairs are of slate with steel railings, and the elevator can be used either by push button or lever; it has two speeds, and is said to be the only one of its kind in the Maritimes.

On the second floor is a ballroom-auditorium, and a club room which is open to all Masons; the finish is natural birch with plaster beam ceilings and all suitable appointments; 300 persons can be seated at banquets. The principal rooms for the lodge, chapter, preceptory and Scottish Rite are two stories high, panelled in mahogany and furnished in the same upholstery in blue. There is a large balcony and a beautiful Casavant organ.

WELL-KNOWN MASON PASSES

R. W. Edward N. West, senior grand warden of the Grand Lodge of Massachusetts in 1920, died at Boston, on Wednesday, Dec. 31, 1930. Funeral services were held at Boston, Friday, Jan. 2, 1931, at 9:30 a. m.

In the passing of "Eddie" West, a well-known figure in Massachusetts Freemasonry steps off the stage. Of a nature which endeared him to all, he was extremely popular. His work was markedly upright and accurate. He will be much missed, both in the fraternity and among his fellow soldiers of the Ancient and Honorable Artillery Company, of which unit he had held the command, as well as by a multitude of friends outside.

G. H. P. GETS GIFTS

During the felicitous ceremonies attending the retirement from the office of grand high priest of the Grand Royal Arch Chapter of Massachusetts, Most Excellent Winthrop J. Cushing, the retiring incumbent, was the recipient of a beautiful electric banjo clock presented to him on behalf of the officers who have served with him, by the new G. H. P. Jesse E. Ames. M. E. Comp. Ames, with his customary happy manner, spoke of the real service rendered to the capitol rite by his predecessor, and emphasized the high re-

MASONIC CRAFTSMAN

gard in which he was held by all with whom he had come in contact.

As a further distinction the retiring grand high priest was awarded the Paul Revere medal, symbolic of distinguished service to the Craft.

MASSACHUSETTS SECRETARIES MEET

The Masonic Secretaries Association of Massachusetts celebrated its tenth anniversary on December 3 with a dinner at the Engineers Club, Boston. The grand master, grand secretary and grand marshal were guests, besides the secretary and president of the Masonic Secretaries Guild of Rhode Island.

This association is an excellent medium through which the secretaries may exchange ideas, and by friendly and fraternal discussion lighten the problems of their work and make it more interesting.

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passes a Red Cross of St. Andrew and a Scotch thistle.

The lodge was instituted on November 30th, the feast day of Saint Andrew, the patron saint of Scotland, and his cross is used as the foundation of our emblem.

The lodge was named after Ancient Stirling Lodge of Scotland, which was chartered by David, King of Scots, in the year 1147, as an operative lodge, and whose history is traced by records

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and a code of by-laws adopted in the year 1745 to the present time. With a birthday and a name both of Scotch derivation, the national flower of Scotland, the thistle, was selected to fittingly complete the emblem.

BOY WILLED TO LODGE NOW HEADS TEMPLARS

Nathan K. Tracy has recently been elevated to the position of Grand Commander of Knights Templar in Texas. The story of how Grand Commander Tracy was willed to a Masonic Lodge when he was a boy is told by Chief Justice T. H. Conner of the Second Court of Civil Appeals. Mr. Tracy's parents moved to Texas from Vermont shortly before the Civil War, and his father served on the side of the South during that struggle. This act estranged him from his people in the North, and when, some years after the war, he died shortly after his wife's death, he left a will devising his property, a small ranch and some cattle, and his two sons to the Masonic Lodge at Eastland. Judge Conner, then a young bachelor just getting a start in the practice of law, by due court process was appointed guardian of the two boys and administrator of the estate, the proceeds of which were to go to educating them.

It seems that the father's trust in Masonry has descended to the son. Nathan Tracy is a charter member of Alzafar Shrine Temple, President of Alzafar Widows' and Orphans' Fund, chairman of the Sick and Visiting Committee, a member of the Shrine's Student Loan Fund and served as Potentate in 1923.

He was made a Knight Templar in June, 1893, and in 1917 was elected Commander of San Antonio Commandery No. 7. He was elected Grand Captain of the Guard in Texas in 1922.

He received the Scottish Rite Degrees in San Antonio in 1920 and was decorated with the rank of Knight Commander of the Court of Honour in 1929, during which year he served as Venerable Master of the Lodge of Perfection.—*S. R. Herald.*

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LANDMARKS

By ROBERT I. CLEGG

The Masonic History Company of Chicago

Of all subjects discussed among the Masonic brethren few, if any, have aroused more lasting debate and less unity than the Landmarks of the Craft. As many as the fifty-four stipulations of Grand Secretary H. B. Grant of Kentucky have been offered and other estimable authorities have urged claims for a fewer number. Dr. Albert G. Mackey published a list of twenty-five Landmarks in 1858 in the American Quarterly Review of Freemasonry. Brother Grant prepared his own list for the Masonic Home Journal of 1889 and submitted them in a reconsidered form somewhat amplified for the attention of the Masonic Congress of 1893.

Naturally enough, the differences in the various lists beginning with Dr. Mackey's pioneer work of 1858 are due to the breadth or scope of the definitions of the subject adopted by the several authorities who have dealt with the matter. Brother Grant held that "The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, and are unchangeable".

However, what some grand lodges have held to be Landmarks were not deemed unchangeable by all. The Grand Lodge of England does not now require a petitioner to be freeborn. Previous to the action of the Grand Lodge of England in 1847 it was necessary for a petitioner for the degrees under that jurisdiction to be a free man born of a free woman. Now it required the petitioner to be free. Nothing is said about being freeborn.

Both the Grand Lodges of Massachusetts and North Carolina have adopted comparatively brief lists of Landmarks or Standards of Recognition, the lists being valuable in determining the Masonic status of any grand lodge. The committee, headed by Brother Melvin M. Johnson, on Revision of the Grand Constitutions of Massachusetts in 1918 gave the follow-

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ing definition with a list of Landmarks; "The Landmarks are those ancient and universal fundamental principles of the Craft which no Masonic authority can alter or repeal. This grand lodge recognizes the following Landmarks: Monotheism, the sole dogma of Freemasonry; belief in immortality, the ultimate lesson of Masonic philosophy; the Volume of the Sacred Law, an indispensable part of the furniture of a lodge; the Legend of the Third Degree; Secrecy; the Symbolism of the Operative Art; a Mason must be a free-born male adult. The above list of Landmarks is not declared to be exclusive".

(E) The legend of the Third Degree.
(F) That its dominant purposes are charitable, benevolent, educational, and for the worship of God; and that it excludes controversial politics and sectarian religion from all activities under its auspices.
(G) The Sacred Book of the Divine Law, Chief among the Three Great Lights of Masonry, indispensably present in the lodges while at work.

5. That it occupies exclusively its territorial jurisdiction or else shares the same with another by mutual consent; and that it does not presume to extend its authority into or presume to establish lodges in a territory occupied by a lawful grand lodge without the expressed consent of such Supreme governing Masonic body.

A slightly more elaborate listing of the requirements for recognition of other grand lodges of Freemasons is that adopted by the Grand Lodge of North Carolina. This list is appended: The Grand Lodge of North Carolina may recognize a Grand Lodge when satisfied.

1. That such grand lodge has been formed lawfully by at least three just and duly constituted lodges, or that it has been legalized by valid act issuing from the Grand Lodge of North Carolina, or from a Grand Body in fraternal relations with this grand lodge.

2. That it is an independent, self-governing, responsible organization with entire, undisputed and exclusive dogmatic and administrative authority over the Symbolic Lodges within its jurisdiction, and not in any sense whatever subject to, or dividing such authority with, a Supreme Council, or other body claiming ritualistic or other supervision or control.

3. That it makes Masons of men only.

4. That it requires conformity to the following which The Grand Lodge of North Carolina considers necessary in a Masonic Body:

(A) Acknowledgment of a belief in God the Father of all men.

(B) Secrecy.

(C) The Symbolism of Operative Masonry.

(D) The division of Symbolic Masonry into the three degrees practiced in North Carolina.

(E) The legend of the Third Degree.

(F) That its dominant purposes are charitable, benevolent, educational, and for the worship of God; and that it excludes controversial politics and sectarian religion from all activities under its auspices.

(G) The Sacred Book of the Divine Law, Chief among the Three Great Lights of Masonry, indispensably present in the lodges while at work.

5. That it occupies exclusively its territorial jurisdiction or else shares the same with another by mutual consent; and that it does not presume to extend its authority into or presume to establish lodges in a territory occupied by a lawful grand lodge without the expressed consent of such Supreme governing Masonic body.

Proceedings show that the Grand Lodge of Brazil submitted details of practice and organization for Masonic recognition by the Grand Lodge of North Carolina. Not only were the latter's Standards of Recognition adopted but affirmation was made of the enforcement of Anderson's Constitutions and the Landmarks of Dr. Mackey. Certain European grand lodges have also gone beyond the above minimum requirements, as for example in demanding a belief in the Trinity essential to initiation.

Every step toward a concise yet sufficient statement of the necessary Landmarks to establish the identity of the Craft is desirable and those grand lodges which have officially moved in that direction have thereby simplified

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the situation to the general benefit of us all. Yet, true it is, that this morning one good brother is discovered in print asking what are the Landmarks.

Only the other day another esteemed brother, Oswald Wirth of Paris, France, also the editor of a Masonic Journal, *Le Symbolisme*, writing about the Craft in general, incidentally alluding to the Masonic fraternity qualified by the fire of nationalism and other influences, had occasion to refer to the Landmarks. His letter was a personal communication, but he will forgive the writer for attempting to say in English what he so ably phrases in French upon this interesting subject. His conception of the true Landmarks are these:

1. Brotherhood of Freemasons without distinction of race, belief, nationality, or of social position.

2. Willingness to labor for a better humanity, a larger kindness.

3. Veneration for those architectural traditions on which are based the initiatory education in the Royal Art of the Craft.

To Brother Wirth, a Scottish Rite Mason of high standing, these are the outstanding Landmarks of the Masonic Institution. Truly they are brief and pithy. Each begets study. Probably few will accept them in the same light. Let us take them in order. Questions of race and of social position do enter into our choice of companions. Were the situation otherwise we should lay no claim to lodge fellowship among the Craft and this association is indeed the very essence of brotherhood. We may admit with sorrow that most of our members are not expected to attend their lodges. If they ever undertook to do so the problem would be no easy one to solve should we try to get them all on the right side of the tyed door and into the available seats of the chairs.

There are countries where such a situation could not arise. A recent caller from a British Lodge has travelled far afield but his lodge at Manchester meets but a very few times yearly and so his voyages to other

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countries on each of the world's oceans have been so nicely timed that he has not missed a session of his home lodge a London lodge, has recently had con in sixteen years. Brother Norman, of congratulations on completing his one-thousandth consecutive attendance at his lodge, and one must be indeed blessed with fine health and favorable business conditions to be so regular and attentive to lodge appointments over many years where the sessions annually are not nearly as numerous as in the United States.

In Germany, by the way, a member who ceases to attend his lodge is ranked with the dimitted and the dead.

Brother Wirth's second stipulation is not one to cavil about, as its pertinence is evident. Too much of that willingness, that volunteering for effective service in the creation and enlargement of nobler sentiments among men, cannot be exercised. As an ideal the attainment is difficult but most desirable and worthy of all effort and enterprise.

Lastly, the veneration for our architectural and traditional heritage as specified by Brother Wirth may mean different things to each of us, according to our instruction. To me the lessons from the Operative Guilds with their rich symbolism, their religious legends, their dramatic appeal that reaches us in the climax of our Craft ceremonies, all give magnatism and reverence for that Supreme Power in Whom the faith of Freemasons abides, the Source of our hope, the Judge of all responsibility.

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Reporter: "Some one told him he could get his pants pressed free by letting a steamroller run over them."

Editor: "Why did that kill him?"

Reporter: "They forgot to tell him to take them off."

"Hullo! Bought a saxophone?"

"No; I borrowed it from the man next door."

"But you can't play it."

"Neither can he while I've got it."

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Motorist: "I always do when I find out which half of the road she wants."

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"Mayn't I be a preacher when I grow up?" asked the small boy.

"Of course you may, my pet, if you want to," his mother replied.

"Yes, I do. I s'pose I've got to go to church all my life, anyway, and it's a good deal harder to sit still than to stand up and holler."



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